

no. - 7

A
TREATISE
ON THE
RELIGIOUS EDUCATION
OF
DAUGHTERS.

A
T R E A T I S E
O N T H E
R E L I G I O U S E D U C A T I O N
O F
D A U G H T E R S.

By the late Rev. Mr. JAMES HERVEY, A. M.
Rector of *Weston-Favell*, in *Northamptonshire*.

Train up a Child in the Way She should go; and when
She is old She will not depart from it. *Prov. xxii. 6.*

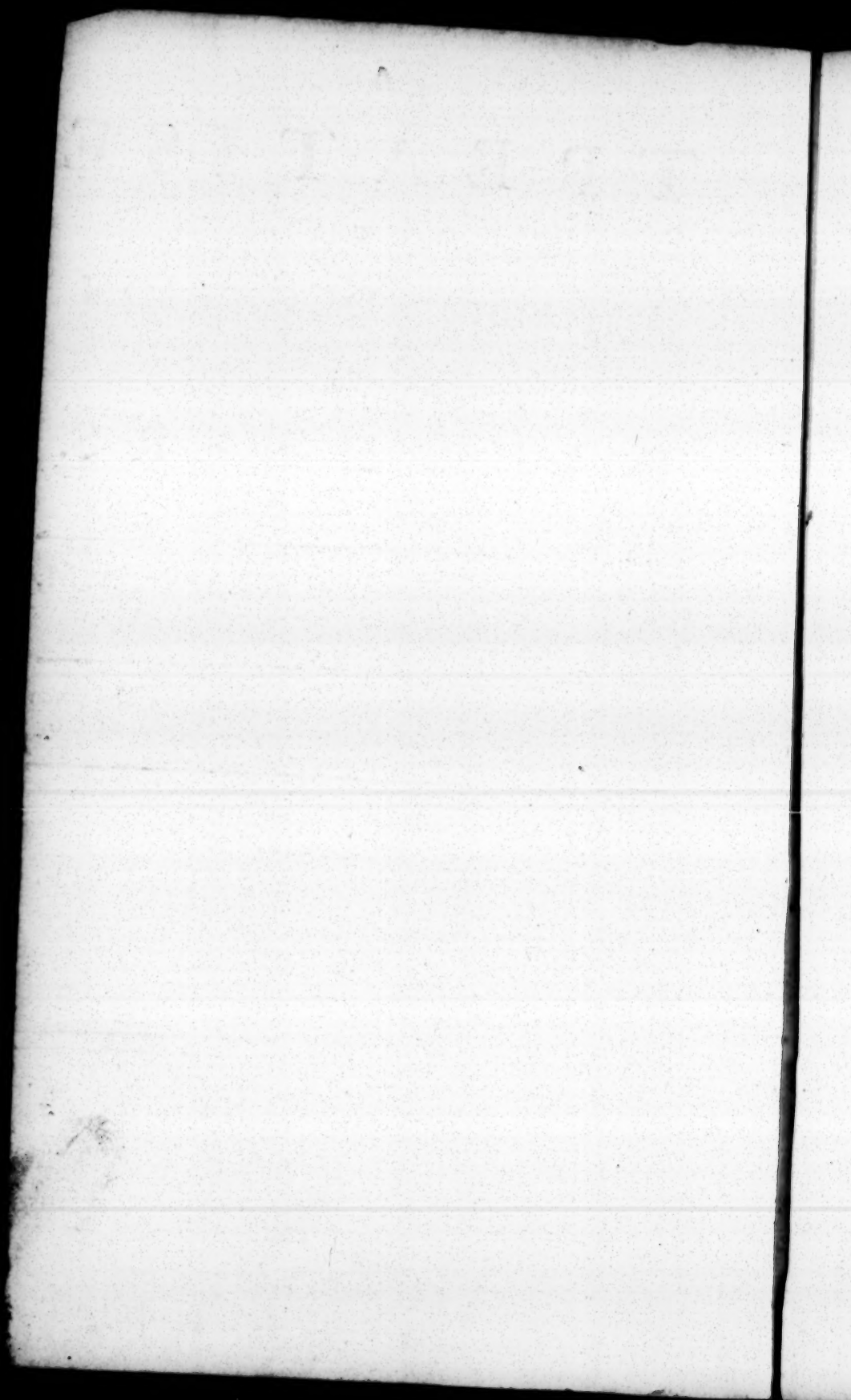


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ADVERTISEMENT.

AS this little Treatise was intended for the Press, by the late Reverend Mr. HERVEY, he had transcribed it from his Short-hand Copy:—The candid Reader will, however, make the proper Allowances for a posthumous Piece, which would undoubtedly have appeared less defective, had it been revised by the ingenious AUTHOR.

This little Tract on Education is mentioned by Mr. HERVEY in one of his Letters. See A Collection of his Letters, in two Volumes, p. 436. Vol. II. (Price 6 s.)



ON THE
RELIGIOUS EDUCATION
OF
DAUGHTERS.

T has long been a prevailing Report, that, among Persons of Education and Distinction, true Religion is very rare. This, I would hope, is an invidious Rumour, rather than a true Representation of the Case. May it not be an Artifice of the grand Enemy? calculated to bring the best and noblest of Causes into Disrepute: As though Politeness and Piety were inconsistent: As though Grace and Good-breeding were irreconcilable. — Is then the Faith of *CHRIST* quite fatal to refined Manners? as the Rod of *Moses* was to the counterfeit Miracles of the Magicians. No: it is rather like the Influence of the Sanctuary on the Rod of *Aaron*; which, while it remained at a Distance from the Tabernacle, was a dry, sapless, and barren Stick; but, when

when deposited before the Ark, was quickened into vegetable Life, was adorned with a Milk-white Bloom, and enriched with full-grown Fruit: or, as the sacred Historian expresses this surprising Fact, “ It brought forth Buds, and bloomed Blossoms, and yielded Almonds.” *Numb.* xvii. 8.

I find upon the List of Saints, the most renowned Kings, and victorious Generals; the ablest Politicians, and the greatest Philosophers: Men, that have bid the Sun stand still, and prolong the departing Day; have laid an Embargo upon Darkness, and protracted the Shades of Night; have commanded the Ground to cleave asunder, and transmit their presumptuous Foes to a strange and inevitable Destruction; have divided the impetuous Waves, and led their Followers to Safety and to Conquest, through the Depths of the Sea. Men, who have walked in the burning fiery Furnace, as under the Shelter of an embowering Arbour; and sat in the Lion’s Den, amidst a Herd of hungry Monsters, with as much Serenity, and as much Security, as amidst a Circle of Bosom Friends.

I myself have known various Persons, admired for their accomplished Behaviour, and revered for their exalted Station, who have thought it their highest Honour to be Servants of J E S U S C H R I S T. My excellent Friend *Camillus*, at whose House I now reside, is one of the Number. I cannot refrain from giving a Pourtrait of *Camillus*; or rather, of a few of his most distinguishing Features: For, to paint Him in full Proportion,

tion, as He daily appears, in all the mild, the benign Majesty of—domestic Authority—parental Government—and Christian Zeal—To do this, would require a much abler Hand than mine.

Camillus not long ago entertained in his House a young Clergyman, who was always treated with a Respect, suitable to the Dignity of his Office, and the Piety of his Behaviour. Having lately presented the worthy Ecclesiastic to a Living, and always requiring Residence on the Benefice, He is now destitute of a Chaplain. Remembering, however, that all Christians are spiritual Priests; he thinks it no Dishonour, to have an immediate and personal Audience with the King of Heaven; nor acting at all out of Character, to represent the Wants of his Household, with his own Mouth, at the Throne of Grace.

Before Supper is introduced, the Evening Incense ascends. This, rather than a later Hour is pitched upon, that the little Congregation may join in the sacred Service, with a lively Devotion. After a plentiful Meal, when the Limbs are weary, People, even though kneeling, and in the Presence of God, are more inclined to nod than to pour out their Souls; are very, very apt to mistake the Cushion for a Pillow.—No Servant is allowed to be absent; one only excepted, whose Presence in the Kitchen is absolutely necessary. Acquainted with their Master's Resolution, they are careful, so to manage their Affairs, and dispatch their Business; that no avoidable Obstacle may intervene,

8 *On the* RELIGIOUS EDUCATION

intervene, to detain them from the stated Worship.

When all are assembled, without either tumultuous Disorder in their Approach, or a slovenly Negligence in their Apparel, a Chapter is read. *Camillus* makes the Choice. He imagines, it is not so useful for his Family, whose Memories are weak, and their Capacities scanty, to read the Lesson for the Day. He has, therefore, selected some of the most instructive and animating Portions of Scripture; and judges it adviseable to peruse these again and again, rather than to go regularly through the whole inspired Writings.—The Servants take it by Turns to read; which improves them in the Practice, and keeps them awake. If any of them discovers a Disposition to sleep, to him the Office is sure to be assigned.

When the Chapter is finished, *Camillus* singles out some one Verse, of very weighty and edifying Import; which, for the Space of five or six Minutes, he explains, applies, and affectionately urges upon their Consciences.—This done, with great Seriousness, and profound Reverence, he offers up Evening Prayers. His Prayers consist of short Sentences, and the Whole is performed in a little Time. Every Part is pronounced with that deliberate Slowness, and solemn Accent, which command Attention, and create Awe. He makes a very perceivable Pause, at the Close of each Petition; that every one may have Leisure to add, in Silence, a hearty Amen; and to recollect
the

the Merits of that blessed Redeemer, which render every Thanksgiving acceptable, and every Supplication successful.

In the Morning, before Breakfast, the Worship of the living God is renewed. At this Juncture, *Camillus* omits the Chapter; but requires one of his Domestics to repeat the Verse, on which He enlarged the preceding Night. None knows, which shall be called to this Task; therefore, every One is obliged to be properly prepared. He throws the Substance of his Exhortation, into a few searching and interesting Questions; which He addresses to one of his Children or Servants: for, in this Respect, no Difference is made. All are equally enjoined to remember: All are equally accountable for what they hear.—Sometimes, He encourages those, whose Answers shew, that they have given diligent Heed to his Instructions. Sometimes, He puts on an Air of Severity, mixed with Tenderness, and reproves the notoriously negligent. Always, He re-inculcates the principal Points; charging them to retain the Doctrines in their Memory, and revolve them in their Thoughts, while they are pursuing their respective Business.—These Doctrines are the Seed of Faith; the Root of Godliness. Unless THESE be lodged in the Mind, and operate on the Heart, He never expects to have his Domestics commence true Believers, or real Christians. No more than the Husbandman can reasonably expect a Crop in Harvest, without sowing his Field; or the Florist promise himself a Blow of Tulips, without planting his Parterre.

B

I have

I have given a Glimpse of *Camillus*, at the Head of his Family; let me now shew my Favourite in another Attitude. — *Camillus* is convinced, that no Trust is of superior, or of equal Importance, to the tuitionary Cultivation * of an immortal Soul. As Providence has blessed Him with two fine Daughters, their present and future Happiness, is the reigning Object of his Care. He has no Interest so much at Heart, as to give them a truly refined Education; such as may render them an Ornament and a Blessing to Society, while they pass the Time of their Sojourning here below; and may train them up for a State of everlasting Bliss, when the World and its transitory Scenes shall be no more.

Camillus never could persuade Himself to admire the Maxims of Prudence, said to be gathered from the extravagant Rant of our Tragedies; and less is his Esteem for those modest Dispositions, which People pretend to imbibe from the luscious Gallantries of Comedy. For which Reason, He has no impatient Desire, to secure for Miss *Mitissa* and Miss *Serena*, a Place in the Front-Box.—However, as we are apt immoderately to covet, what is absolutely forbidden, He has Himself attended them, once

• *Sensère, quid Mens ritè, quid Indoles
Nutrita faustis sub Penetralibus
Possit.* Hor.

The Meaning of which in *English* is :

“ What could be done we know, were we but led
“ By bright Example, and by Virtue bred.”

once or twice, to the theatrical Entertainments, and publick Diversions: Thinking it much the safest Method, that their Curiosity should be gratified under his own Inspection: and hoping to make them sensible, how much They endanger their Virtue, who too often frequent them; how shamefully they debase their Affections, who are passionately fond of them; and what mere Phantoms they follow, who seek for Satisfaction in such delusory Delights.

They learn to dance, in order to acquire a genteel Air, and a graceful Demeanor; not to shine at a Ball, or win the worthless Admiration of Fops.— He is content to have them unacquainted with the wild and romantic Fables of Heathen Poetry. Nor is under any painful Apprehensions, of damping the Sprightliness of their Temper, though they have no Taste for the chimerical Adventures of our Romances, and are Strangers to the loose Intrigues of our Novels. Being fully persuaded, that there is as much sound Sense, as Smartness of Thought, in that celebrated Saying,

*Retire, and read your BIBLE, to be gay,
There Truths abound of sovereign Aid to Peace! **

He has introduced them to the Knowledge of History, and its instructive Facts. They have a tolerable Idea of the four universal Monarchies; so eminent for their great Events, and so circumstan-

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tially

* Dr. Young's Eighth Night-Thought.

tially foretold in Scripture. They have been led through the most remarkable Transactions of our own Country, and are pretty well acquainted with the present State of *Europe*. They have, all along, been taught to observe the wonderful Revolutions of Empires, and the adorable Procedure of Providence: that they may discern how *the Fashion of this World passeth away**; and how happy are the People, how happy the Persons, who have the LORD for their GOD. They have been taught to observe the honourable Success, that has usually attended the Practice of Integrity, guided by Prudence; together with the Scandal and Ruin, which have always pursued Folly in her senseless Rambles, and dogged Vice to her horrid Haunts. That they may see the Rocks, on which some have split, and avoid the destructive Track: see the Road, which has conducted others to the Haven of Happiness, and steer the same auspicious Course.

They have been initiated in Geography, and understand the several Divisions of the Globe; the Extent of its principal Kingdoms; and the Manners

* 1 *Corinth.* vii. 31. Not only the little Projects, and puny Achievements, of private Persons; but the Power of distinguished Families; the Policies of mighty States; the Magnificence of the greatest Kingdoms; all, all are in a State of perpetual Fluctuation. They *fade away* (as the Apostle most significantly describes the Case) like the graceful and glossy Aspect of some delicate Flower, when the Sun arises with a scorching Heat, *Jam.* i. 11. They *pass away* (as the Prophet still more emphatically speaks) like the Chaff of the Summer Threshing-Floors, which the Wind carries off on its Wings, and the Place thereof is known no more, *Dan.* ii. 34.

ners of their various Inhabitants. They will tell you the peculiar Commodities, which each Climate produces: whence comes the Tea, that furnishes their Breakfast; and whence the Sugar, that renders it palatable: what Mountains supply them with Wines, and what Islands send them their Spices: in what Groves, the Silk-Worms spin the Materials for their Cloaths; and what Mines * supply them with the Diamonds that sparkle in their Ear-Rings.—A Screen covered with a Set of coloured Maps, and a Custom of referring from the public Papers to those beautiful Draughts, has rendered the Acquisition of this Knowledge, a Diversion rather than a Task; has enticed them into a valuable Branch of Science, under the inviting Disguise of Amusement.—This serves to enlarge their Apprehensions of Things; gives them magnificent Thoughts of the great Creator; and may help to suppress that silly Self-Admiration, which prompts so many pretty Idols, to fancy Themselves the only considerable Creatures under Heaven.

They spell to Perfection; and have obtained this Art, by a Sort of Play, rather than by laborious Application. Whenever they asked any little Gratification, it has been their Papa's Custom, to make them spell the Word: which if they performed aright, they seldom failed to succeed in their Request.—

* The best of the Diamond Mines are in the Kingdom of *Golconda*, near to *MADRASS* (or *Fort St. George* as it is frequently called, because the *East-India* Company have so named the Fort they have built, for the Security of their important Factory at *Madras*.)

14 *On the* RELIGIOUS EDUCATION

quest.—They are Mistresses of the Needle ; and the Youngest, whose Genius inclines that Way, is expert in using the Pencil.—Music is their Recreation, not their Business. The Eldest, to a skilful Finger, adds a melodious and well-regulated Voice. She often entertains me with singing an Anthem to her Harpsichord. Entertains, did I say ? She really edifies me. These truly excellent Performances, exalt the Desires, and compose the Affections. They inspire such a Serenity of Delight, as leaves neither a Sting in the Conscience, nor a Stain on the Imagination. Methinks, they bring us a little Antepast of Heaven, and tune our Souls for its harmonious Joys.

Thoroughly versed in the most practical Parts of Arithmetic, they have each her Week, wherein to be entrusted with the Management of a Sum of Money. This they disburse, as Circumstances require, for the smaller Necessaries of the Family. Of this they keep an exact Account, and make a regular Entry of each Particular in their Day-Book.—Not long ago, a Tenant of inferior Rank, came to *Camillus* with his Rent. Instead of receiving it Himself, He referred him to Miss *Serena*. You would have been delighted to observe the Behaviour of our little Landlady, on this Occasion: the engaging Condescension, with which she addressed the honest Rustic: the tender Good-Nature, with which she enquired after my Dame and the Family at Home: the ready Dexterity, with which she wrote and subscribed a proper Receipt: and, above all, her amiable Generosity, in returning half a Crown, to buy
a Copy-

a Copy-Book for his eldest Son; “ Who, he said, “ was just going into Joining-hand; but he feared, would never come to spell or write, half so “ well as her Ladyship.”

Though *Camillus* is careful to ground them sometimes in the Rules of Oeconomy, He is equally careful to cultivate a Spirit of discreet Beneficence.— A few Days ago, when my Friend and his Lady were abroad, Miss *Mitiffa* was informed of a poor Woman in the Parish, just brought to Bed, after a long and hard Labour; who, being unhappily married to a Sot of a Fellow, was, at a Time when the choicest Comforts are scarcely sufficient, destitute of the meanest Conveniencies. Upon hearing the calamitous Case, she immediately dispatched a Servant, with a Crown from her weekly Stock. Part, to buy for the afflicted Creature some present Accommodations; and Part, to defray the Expences, at such a Juncture, unavoidable: But gave a strict Charge, that the Whole should be employed for the Relief of the distressed-Mother, and her helpless Infant; none of it fingered or enjoyed by the worthless Drone, her Husband. When *Camillus* returned, He was so pleased with this seasonable and well-judged Charity; that, besides his Commendation and Caresses, He farther rewarded our considerate Matron-like Benefactress, by making her a Present of *Clarissa* *. For, He always contrives to make, what tends to their Improvement, the

* A Book admirably calculated to instruct and entertain: Wrote by the celebrated Mr. RICHARDSON, in Eight Volumes Duodecimo.

the Matter of their Reward. If they have committed a Fault, they are forbid the Privilege of using their Maps. If they have behaved in a becoming Manner, their Recompence is, not a Piece of Money, or a Paper of Sweet-Meats, but some new Instruction on the Globe, some new Lesson on the Harpsichord, which may at once delight and improve them.

To prevent a haughty Carriage, and to worm out all inordinate Self-Love, He teaches them to consider their Neighbours, as Members of the same universal Family, and Children of the same Almighty Father. However poor in their Circumstances, or mean in their Aspect, they are the Objects of GOD's infinitely tender Regards—Of that GOD, who has given his own Son to suffer Death for their Pardon; and has prepared a Heaven of endless Bliss, for their final Reception. For which Reason they should despise None, but honour All: should be as ready to do them Good, as the Hand is ready to sooth the Eye, when it smarts; or ease the Head, when it aches. — One Afternoon, when He was going to treat them with an Orange, He bid each of them bring a fine Toy, lately received for a Present. It was made in the Shape of a Knife; the Handle of Ivory, and inlaid with the gayest Colours: the Blade of Glass, most dazzlingly bright, but without an Edge. Cut the Orange in two, said their Papa. When they both tried with their pretty Knives, and, to their no small Mortification, both failed, He furnished them with another, of more ordinary Appearance, but tolerably sharp. With this they easily pierced the
Rind,

Rind, and came at the delicious Juice. “ Who
“ now, said *Camillus*, would not prefer one such
“ serviceable, though plain Utensil, to a hundred
“ of those glittering, but worthless Trifles? And
“ you, my dear Children, if you have no other
“ Recommendations, than a shewy Person, and
“ the Trappings of Dress; You will be as con-
“ temptible in your Generation, as that insignifi-
“ cant Bauble. But, if it is the Desire of your
“ Hearts, and the Endeavour of your Lives, to be
“ extensively useful; You will gain, and, what
“ is better, You will deserve Respect: Your
“ Names will be precious, and your Memories
“ blessed.”

With equal Watchfulness, He discountenances
all those Acts of petulant Barbarity, which Children
are so apt to exercise on the reptile Creation. He
will allow no Court of Inquisition to be erected
within his House; no, not upon the most despi-
cable, or even the noxious Animals. The very
Nuisances, that are endued with Life, He thinks,
should be dispatched, not with a lingering Butche-
ry, but with a merciful Expedition.—To rend in
Pieces a poor Fly, and feast their Eyes with the
mangled Limbs, shivering and convulsed in the
Pangs of Death: to impale a wretched Insect on
the Needle or the Bodkin; and, what is still more
shocking, to take Pleasure in hearing its passionate
Moan, and seeing its agonizing Struggles: such
Practices He absolutely forbids, as insufferable Vio-
lations of Nature’s Law. Such as tend to extin-
guish the soft Emotions of Pity, and inure the
Mind to a Habit of Inhumanity. — He often in-

forms his lovely Pupils, that every living Creature is sensible of Pain: that None can be abused in this cruel Manner, without suffering very exquisite Misery. To turn their Torments into Pastime, and make Sport with their Anguish, is a Rigour, more than tyrannical, worse than brutal; is the very Reverse of that benign Providence, whose *tender Mercies are over ALL his Works*.

He proposes to give Them a Taste of *Natural Philosophy*, and to accommodate them with the best Microscopes; that the Use of *these* Instruments, and a Spice of *that* Knowledge, may inspire them with an early Admiration of Nature's Works, and with the deepest Veneration of Nature's almighty Author.—*Camillus* has no Design to finish a Couple of female Philosophers; or to divert their Attention from those domestic Arts, which are the truest Accomplishment of the Sex*: Yet neither would He have his Daughters debarred from that rational and exalted Delight, which is to be found in the contemplating Curiosities of the great Creator's Cabinet. Why may they not, without departing from their *own*, or encroaching on the *masculine* Character; why may they not be acquainted with the accurately nice Structure of an Animal; or with the Process and Effects of Vegetation? Why may they not learn the admirable Operations of the Air, or the wonderful Properties of the Water? Have some general Notion of the
immense

* ——— For, nothing lovelier can be found
In Woman, than to study Household Good.

immense Magnitudes, the prodigious Distances, and the still more amazing Revolutions, of the heavenly Orbs? He apprehends it very practicable, to conduct an Entertainment with Dignity, and order a Family with Propriety; even while they retain some tolerable Idea of these magnificent Laws, which regulate the System of the Universe.

The Microscope, whenever they are inclined to amuse themselves, will shew them a Profusion of splendid Ornaments, in some of the most common and contemptible Objects. It will shew them Gold and Embroidery, Diamonds and Pearl, Azure, Green, and Vermilion; where unassisted Eyes behold nothing, but Provocatives of their Abhorrence. This Instrument will shew them the brightest Varnish, and the most curious Carving, even in the minutest Scraps of Existence. Far more surprising than the magic Feats of the most dexterous Juggler, it will treat their Sight, not with delusive, but with real Wonders. A huge Elephant * shall stalk, where a puny Mite was wont to crawl. Blood shall bound from the beating Heart, and Eyes sparkle with a lively Lustre; Limbs shall play the most sprightly Motions, or stand composed in the most graceful Attitudes; where Nothing ordinarily appeared, but a confused Speck of animated Matter.—A Tincture of Philosophy will be the *Cosmetic* of Nature: will render all her Scenes

C 2

lovely,

* What is allusively said of the detracting Tongue, may, I think, without a Figure, be affirmed of this wonderful Instrument. *Trabem in Festuca, Elephantem in Culice, Alpes & Pyrenæos Saltus in Verruca ostendit.*

lovely, and all her Apartments a Theatre of Diversion : Diversions infinitely superior to those dangerous Delights, which are so apt to inveigle the Affections, and debauch the Minds, of young People.—When Philosophy lends her Optics, an unclouded Morning, beautiful with the rising Sun ; a clear Night, brilliant with innumerable Stars ; will be a more pleasing Spectacle, than the gaudiest Illuminations of the Assembly-Room. The Melody of Birds, and the Murmur of Fountains ; the humming Insect, and the sighing Gale ; will be a higher Gratification, than the finest Airs of an Opera. A Field covered with Corn, or a Meadow besprinkled with Daisies ; a Marsh planted with Osiers, or a Mountain shaded with Oaks ; will yield a far more agreeable Prospect, than the most pompous Scenes that decorate the Stage. Should Clouds over-cast the Heavens, or Winter disrobe the Flowers ; an Inquiry into the Causes of these grand Vicissitudes, will more than compensate the transitory Loss. A Discovery of the divine Wisdom and divine Goodness, in these seemingly disastrous Changes, will impart Gaiety to the most gloomy Sky, and make the most unornamented Seasons smile.

It is for Want of such truly elegant and satisfactory Amusements, that so many Ladies of the first Distinction, and finest Genius, have no proper Employ for their delicate Capacities ; but lose their Happiness, in Flights of Caprice, or Fits of the Vapours : lose their Time in the most insipid Chat, or the most whimsical Vagaries : While Thought is a Burthen, and Reflection is a Drudgery,

gery, Solitude fills them with Horror, and a serious Discourse makes them melancholy.

Above all, *Camillus* is most earnestly desirous to have his tender Charge, grounded in the Principles, and actuated with the Spirit, of Christianity. No Scheme, He is thoroughly persuaded, was ever so wisely calculated, to sweeten their Tempers, to exalt their Affections, and form them to Felicity, either in this World or another. It is therefore his daily Endeavour, by the most easy and endearing Methods of Instruction, to fill their Minds with the Knowledge of those heavenly Doctrines; and win their Hearts to the Love of that invaluable Book, in which they are delineated.—He longs to have a Sense of GOD Almighty's Goodness impressed on their Souls. From this Source, under the Influences of the sanctifying Spirit, He would derive all the Graces, and all the Duties of Godliness*. With this View, He speaks of the Divine Majesty, not only as supereminently great, but as most transcendently possessed of every delightful, every charming Excellence. He represents all the Comforts they enjoy, and every Blessing they receive, as the Gifts of his bountiful

* This Method is perfectly conformable to the Practice of the Psalmist; *Thy Loving-Kindness is ever before mine Eyes, and, animated by this sweet Inducement, I will walk in thy Truth*, Psal. xxvi. 3.—To the Injunction of our Divine Master; *If Ye love me, let this be the Proof, this the Fruit of your Affection, keep my Commandments*, John xiv. 15.—And to the Experience of the chief of the Apostles; *The Love of Christ*, though not exclusive of, yet superior to every other Motive, *constraineth Us*, 2 Cor. v. 14.

tiful Hand, and as an Earnest of unspeakably richer Favours. He often, often reminds them, that whatever their heavenly Father *commands, forbids, inflicts*, proceeds from his over-flowing Kindness, and is intended for their Eternal Good, if, by these Expedients, He may awaken in their Minds, an habitual Gratitude to their everlasting Benefactor. The Actings of which noble Principle, are not only fruitful in every good Work, but productive of the truest Satisfaction. Somewhat like the fragrant Streams of consecrated Incense; which, while they honoured the great Object of Worship, regaled with their pleasing Perfumes of devout Worship.

Nothing is more displeasing to *Camillus*, than the fond Flatteries, which their injudicious Admirers bestow, on their Shape and Complexion, the Gracefulness of their Carriage, and the Vivacity of their Wit. He would fain make them sensible, that these Embellishments are of the lowest Value, and most fading Nature *;—that if they render their Possessors vain and self-conceited, they are far greater Blemishes, than a Hump on the Back, a Wen in the Neck, or Stuttering in the Speech.—
He

* Here is the amiable and noble Reverse of that modish Picture represented by *Milton*:

For that fair female Troop thou saw'st, that seem'd
Of Goddesses, so blithe, so smooth, so gay,
Yet empty of all Good, wherein consists
Woman's domestic Honour and chief Praise;
Bred only and completed to the Taste
Of lustful Appetence, to sing, to dance,
To dress, and troll the Tongue, and roll the Eye.

B. XI. 614.

He would have them thoroughly convinced, that, notwithstanding all their Silks, Diamonds, and other Marks of their superior Circumstances, they are ignorant, guilty, impotent Creatures. Blind to Truths of the last Importance; deserving the Vengeance of eternal Fire, and unable of themselves, to think a good Thought. That from such Convictions, they may perceive their absolute Need of a Saviour: a Saviour in all his Offices—as a Prophet, to teach them heavenly Wisdom—as a Priest, to atone for all their many, many Sins—as a King, to subdue their Iniquities, write his Laws in their Hearts, and make them, in all their Conversation, holy.

In short; the Point He chiefly labours, is, To work in their Hearts a deep, an abiding Sense, that GOD is their supreme, their only Good; that the Blessed JESUS is the Rock of their Hopes, and the Fountain of their Salvation: that all their Dependence, for acquiring the Beauties of Holiness, and tasting the Joys of the sublimest Virtue, is to be placed on the HOLY GHOST the Comforter.—Amidst all these Efforts of his own, He never forgets, never fails to plead, that precious Promise of unchangeable JEHOVAH; *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring; and they shall grow up, in Knowledge and in Grace, as Willows by the Water Courses* *.

A Lady

* *Isa.* xliv. 3, 4. A Promise of ineffimable Worth: never to be forgotten by believing Parents; better, to their Children, than the largest Patrimony, or the richest Dowry.—It is exceedingly beautiful, and equally comfortable. Not, *I will drop, I will distill, but I will pour:*

A Lady of brilliant Parts, but no very extraordinary Piety, told *Camillus* : That He would spoil the pretty Dears : would extinguish that decent Pride, and Fondness for Pleasure, which are shining Qualifications in an accomplished young Lady ; which give her an Elevation of Sentiment, and a Delicacy of Taste, greatly superior to the ignoble Vulgar.— To whom He replied ; “ Far from extirpating their
 “ Passions, I only attempt to turn them into a right
 “ Channel, and direct them to the worthiest Ob-
 “ jects. Willing I am, that they should have a
 “ decent Ambition ; an Ambition, not to catch
 “ the giddy Coxcomb’s Eye, or be the hackneyed
 “ Toast of Rakes : but to please their Parents ; to
 “ make a Husband happy ; and to promote the
 “ Glory of God.—They may entertain a Fond-
 “ ness for Pleasure ; but such Pleasure, as will en-
 “ noble their Souls ; afford them substantial Satis-
 “ faction ; and prepare them for the Fruition of
 “ immortal Bliss.—Let them be covetous also, if
 “ you please, Madam ; but covetous of redeeming
 “ their Time, and of gaining intellectual Improve-
 “ ment : covetous of those Riches, which no Moth
 “ can corrupt, nor Thief steal ; which neither
 “ Time, nor Death destroy.”

In all these Instances of parental Solitude, his beloved *Emilia* takes her constant, her willing Share. Contributes her Advice, in every Plan that is concerted ;

pour : denoting a large and copious Supply. They shall grow, not as a *Root* out of a *dry* Ground ; but as a *Tree*, planted in a most *kindly* Soil, where it is plentifully *wat-tered*, and *flourishes* in the most ample Manner.

certed; and her hearty Concurrence in every Expedient that is executed: every Expedient, for polishing the human Jewel *, and making their Manners, as faultless as their Forms.—May the GOD of infinite Goodness, the sacred Source of all Perfection, prosper their Endeavours! That, as the young Ladies are adorned, in their Persons, with native Beauty; they may be enriched, in their Understandings, with refined Knowledge; and dignified, in their Souls, with the Spirit of the blessed JESUS.—Then, surely, more amiable Objects, the Eye of Man cannot behold: more desirable Partners, the Heart of Man cannot wish.

* Delightful Task! to rear the tender Thought,
To teach the young Idea how to shoot,
And pour the fresh Instruction o'er the Mind.
THOMSON'S Spring.

F I N I S.



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